THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Repent, all ye ends of the earth, for the kingdom of heaven is soon at hand; yea, the Son of God cometh in his glory, in his might, majesty, power, and dominion. Yea, my beloved brethren, I say unto you, that the Spirit saith: Behold the glory of the King of all the earth; and also the King of heaven shall very soon shine forth among all the children of men." BOOK OF MORMON, ALMA 5 : 50.

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ALL TRUTH IN GOD*

ELDER JOSEPH FIELDING SMITH

OF THE COUNCIL OF THE TWELVE

TRUTH DOES NOT CHANGE; it is immutable. This statement has been made in substance several times during this conference; the thought is not original. It has come down through the centuries from the beginning, for even in the days of Adam it was made known by revelation. Truth never grows old; it is always new, because it is that which remains when all else passes away.

The Lord has given to the Church the best definition of truth that I have ever heard. We find it in one of the revelations: "And truth is knowledge of things as they are, and as they were, and as they are to come." In other words, truth is that which endures forever.

We live in a world of change. Men are born into this world helpless infants. They grow and reach maturity; they gain knowledge and experience, then become old and die. The earth itself is growing old and changing because it too is mortal, as man is mortal upon its face. All things on the earth must pass away. The earth also shall pass away, for it is decreed that it shall die. The whole universe, that is the material universe which we see,

*An address delivered at the fifth session of the Ninety-ninth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., October 7th, 1928.

is changing. This truth men of science have discovered through their research. Not only this earth and our solar system but the stars of the heavens are changing, if we may rely on the information which comes to us. In fact, the Lord has said that they shall pass away, and these changes are going on eternally. "And as one earth shall pass away, and the heavens thereof even so shall another come; and there is no end to my works, neither to my words," said the Lord.

THE PLAN OF ETERNAL PROGRESS

In observing these changes throughout all nature a man may be led to conclude, without the aid of the Spirit of the Lord and divine revelation, that death is the end of all things; that the universe itself shall pass away and cease to be; but this is not the case. These things which we see changing, growing old and dying, do not come to their end. Death is not the end, neither of man nor of the earth, nor of the elements of which the earth is composed; neither of the material universe. The Lord created all things for a purpose. Nothing has He created to be destroyed, but that all things might endure forever. This mortal condition with all its changes and eventually death, is part of the great plan of eternal progress. As it has been pointed out, we lived, before we came here, in the spirit existence and in the presence of God. In His presence we walked by sight, but now we are called upon to walk by faith and pass through the various vicissitudes of life, gaining the experiences which could come to us only through this mortal probation. After death we pass on eventually through the resurrection and receive the fulness of life in the mansions which are prepared by our Father. Death is a part of the great plan of life, for after the resurrection comes immortality.

UNIVERSAL SALVATION

In one of the revelations to Joseph Smith the Lord said to the Church and to all who are willing to receive it:

> And again, verily, verily, I say unto you that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season.

The Lord here is speaking of His second coming, of the millennial reign which shall be followed by a short period of wickedness and then the end. The revelation continues:

> And the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth.

This does not mean that this earth shall pass away and another take its place, and the heaven thereof shall pass away, and another heaven take its place, but that the earth and its heaven shall, after passing away through death, be renewed again in immortality. This earth is living and must die, but since it keeps

the law it shall be restored through the resurrection by which it shall become celestialized and the abode of celestial beings. The next verse of this revelation explains this as follows:

For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea;

And not one hair, neither mote, shall be lost, for it is the workmanship of mine hand.

So we see that the Lord intends to save, not only the earth and the heavens, not only man who dwells upon the earth, but all things which He has created. The animals, the fishes of the sea, the fowls of the air, as well as man, are to be recreated, or renewed, through the resurrection, for they too are living souls.

DIVINE GUIDANCE NECESSARY

Men, when they observe conditions upon the face of the earth—and our knowledge is largely limited to our observations through the aid of our natural faculties—are in danger of reaching false conclusions. It is not enough that men be guided by reason and by what they may discover through the natural faculties of the mortal body, but also by the guidance of the Lord. We are all dependent upon divine revelation to know the truth concerning the destiny of man. Man by searching cannot find out God without divine direction. The mistake made by many who seek for truth through the channels of scientific research is that they depend solely upon their own natural ability to discover, without taking God into account and seeking for His direction.

The fulness of truth can never be obtained by the man who eliminates God and divine guidance from his understanding. I was informed one time by our scientific brethren that the scientist does not take God into account in making his investigations, but endeavours to find truth by research and the aid of his natural faculties. I answered him by saying: "More the pity, for if they would only go before the Lord and seek Him through His Spirit and ask Him for His guidance, they would be more likely to find the truth for which they are seeking." That they discover many truths is true, but divine guidance, the inspiration of the Lord, the knowledge that comes through revelation, would save them from falling into many errors and reaching false conclusions. I believe it to be a mistake to search for truth independently of what the Lord has given through revelation to His servants the prophets.

Now I must not take more time, but let me read to you one more expression coming to us through revelation from the Lord:

The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth;

And no man receiveth a fulness unless he keepeth his commandments.

He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things.

I have full confidence in this word of the Lord. Surely the Spirit of truth will be bestowed upon all who seek through the proper channels and in obedience to the proper laws. There is no other way by which the fulness of truth may be known. Man, in and of himself, cannot find it; he may be "ever learning, and never able to come to the knowledge of the truth."

The Lord has held in reserve for those who obey Him this great blessing of the fulness of truth, and through obedience it is received and in no other way. So with all their searching, with all their delving into the earth and examining of the heavens, men cannot discover the fulness of truth without submission to the principles of the Gospel and placing their lives in harmony with the Holy Spirit and walking in obedience to the commandments of the Lord. There is no other way in which all truth may be obtained. It is the destiny of those who keep the commandments of the Lord, through their obedience, to gain all truth. The Lord has spoken it. So I understand the words spoken by the Saviour in this revelation and also to His disciples wherein He said: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." And again, in the same sermon: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

May we walk in the light of the Gospel of Jesus Christ and let our hearts so be touched by the Spirit of truth that we shall turn neither to the right hand nor to the left in our investigations, but pursue a steady course, seeking always the light which comes from the Lord. Then will we become teachers of men in truth and able to declare the things of God. So I pray in the name of our Lord and Saviour, Jesus Christ. Amen.

RICHES

President Heber J. Grant

Webster defines riches as "abundant possessions." It would be difficult to find a thoughtful or studious man who would not freely admit that the great majority of mankind at the present time are engaged in a wild rush for "abundant possessions." I feel safe in saying that the main-spring of action with the many is to secure the wealth of this world.

I have no condemnation for those who are engaged in the financial battle of life on account of the energy they are showing; on the contrary, if there is any one thing more than another that I would impress on the minds of the young men of the community,

it is that in whatever they may set their hands to do, they will put into it all their efforts, energy and ability, and resolve to succeed. I think there are more failures in life on account of the lack of firm determination to succeed, than because of lack of ability.

If we found that, in the wild rush after wealth, which is to be seen on all sides, those who were successful grew in a desire to benefit mankind at large, and that men increased in good deeds as they increased in wealth, then there would be little or no need to reflect on present conditions, or to desire different financial conditions to prevail than those which exist. There are some who retain the finer feelings of the human heart and a strong sympathy for the well-being of their fellows after they become possessed of a great abundance of wealth; therefore, while as a rule riches harden the souls of men, it is a source of deep satisfaction to know there are some exceptions. It is as refreshing to the human heart to notice these exceptions, as is the rain from heaven upon the parched earth after months of drought and the burning rays of the summer sun.

FAITH-BUILDING EXCEPTIONS

Once in awhile we see or hear of those possessed of immense wealth, who seem to feel that it is placed in their hands as a trust by the Giver of all good, and they act accordingly, bringing joy and happiness to the homes and hearts of thousands. These shining examples all Latter-day Saints should desire to emulate, in the event that they become the possessors of wealth. These bright exceptions cause us to retain faith in our fellows. All that tends to increase our faith in mankind is good. It is within the power of every man to make or mar his life. He is the builder of his own character. I advise every Latter-day Saint to seek the Author of his existence with all the earnestness of which he is capable; that before he shall be blessed of the Lord with the wealth of this world, he may first be blessed with wisdom to use it properly.

There is nothing a member of the Church of Christ needs more than the assistance of heaven to aid him than in the use of his finances. Many men have made shipwrecks of their faith and turned away from the Gospel on account of wealth. It seems to be a very difficult matter for a man who is acquiring much wealth to pay an honest tithe; but it is not perplexing to the man of faith working for a small wage to return one-tenth thereof to the Lord. The "widow's mite" is a good illustration of the donations as given by the wealthy and the poor. One of our ward teachers called for assistance at a certain house and the brother was very profuse in his expressions of good-will and his strong desire to assist, but he was unable so to do. Some years later the same teacher called on the same man, the latter in the

meantime having been very prosperous, but when solicited for aid in a worthy cause, refused. The former interview was thereupon recalled, when he replied: "Yes, then I had the disposition, but lacked the ability; now that I have the ability, I lack the disposition."

Some members of the Church say they do not think the Lord has anything to do with financial matters. They think He directs us in our spiritual affairs, but not in a business way. This is as absurd as that the Lord will bless us in a small part of our labours and not in the affairs of life that occupy the greater part of our time; and the ordinary business affairs of life do occupy most of our time. It is very important that we as members of the Church of Christ should be directed by the Almighty in business as well as in spiritual matters, because so many persons make shipwreck of their faith and lose the testimony of the Gospel over money matters.

Recall the story of the young man who had kept all the commandments from his youth up, but who, when he was told by the Saviour to go and sell all he had and give to the poor, turned away sorrowfully, because he had much riches.

CHARACTER MORE IMPORTANT THAN WEALTH

Seek earnestly for wisdom above all other blessings. We have been told: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also."

No rational man, young or old, who believes that these words are inspired, can hold that we should not be directed by the Lord in all matters, both spiritual and secular. The admonition is a warning to us not to set our hearts on the things of this world. Our Lord was born in a stable, and so far as we have any record, lived a life of poverty, and there is little doubt that He was looked down upon by many wealthy people of His time. There are many poor and humble Latter-day Saints who are not thought much of to-day, who will stand exceedingly high with the Lord on the great day of judgment.

Pope says in arguing to prove the justice of heaven's decrees, that the poor are placed in hope and the rich in fear. Certainly the former position is the happier of the two. If when we grow in wealth we can take a little more time to attend to our duties in the Church, and have a greater disposition to serve the Lord, there will be nothing to fear in any of us becoming immensely wealthy. I am certain that the Lord is just as willing to bless us as abundantly with the riches of this world as He has done with the knowledge of the plan of life and salvation. The greatest of

all the gifts of God to man is "life eternal;" and we Latter-day Saints have received of the knowledge that will give us this great blessing if we are diligent. None will obtain the riches of this world without effort. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," is a commandment we must learn to observe.

Eternal riches are those that every Latter-day Saint should be seeking with all his heart. We are told in the *Doctrine and Covenants* we can take with us all the knowledge we obtain here; but not one shilling of earthly riches will rise with us in the resurrection.

I want every man to learn that riches are not good *unless wisdom shall go with them.* A desire to possess wealth leads to most of the crimes from which we suffer. It is a difficult matter for a person with an inordinate appetite for wealth, to be strictly honest in his dealings.

"ETERNAL RICHES" A WORTH-WHILE GOAL

A decay of morals, as well as ambition, goes hand in hand with wealth. While the rich increase their wealth, their children, suddenly finding themselves with unearned riches, unappreciatively spent their possessions to gratify their passions, be they good or evil. In the days of adversity men and nations are developed.

We are indebted to God for every blessing we enjoy, and I rejoice to see people growing in wealth. I wish that all could have the homes and things which add to our comfort and happiness in life, because I feel that if such were the case, we would be on the increase in wisdom, or the Lord would not bless us in this direction. Poverty, with the blessings of the Lord, is better than wealth without His blessings. The testimony of the Gospel causes us to make cheerfully any sacrifice that may be required of us for it. When a person obtains a knowledge of the Gospel he is willing to leave home and possessions, if need be; and he feels he has been more abundantly blessed of the Lord than those who have not received a testimony and who are permitted to retain their means.

The Saints have been promised that they will yet become a wealthy people, but I do not think that time will come unless we gain more knowledge than we have at the present time, and we can be in possession of wealth without setting our hearts on it.

Eternal riches should be our aim. If we obtain them, we will never have any cause to complain, even if we do not obtain "abundant possessions" in this life.—From *The Contributor*, Vol. 12, page 467.

IT IS a special privilege and blessing of the holy Gospel to every true believer, to know the truth for himself.—BRIGHAM YOUNG.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, FEBRUARY 7, 1929

EDITORIAL

M. I. A. SLOGAN FOR 1928-29

We stand for law: For the people who live it and the officers who enforce it.

FREEDOM IN LAW

We live under a reign of law. On every hand the orderliness of the universe confronts us. The sun rises and sets; summer follows winter; seed time determines harvest; "as the twig is inclined, so the tree is bent." We are utterly unable to change the laws of nature.

Yet, every person possesses his free agency, the right to act for himself. He can not stop the progress of the sun, but he can hide in dark places by day and live in perpetual night, or move northward and southward with the sun and live in unending summer.

By the same token a man may place himself in opposition to or in harmony with any law, whether of nature, man or God. He may grasp the ends of a live electric wire, or stand in the way of a moving locomotive, or murder his troublesome neighbour—and probably lose his life; or if he prefer, he may touch the live wire with insulated gloves, or stand aside when the train passes, or control his temper when his neighbour is unjust to him—and by his respect for law, the reunited wire may give light and power, the train may bear him comfortably and speedily to distant places and the neighbour may become a friendly helper. The law of cause and effect operates relentlessly.

That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment.—Doctrine and Covenants 88: 35.

That which is governed by law is also preserved by law and perfected and sanctified by the same.—Doctrine and Covenants 88: 34.

Opposition to any law, however small, whether natural, human or divine, brings punishment and partial destruction. Conformity to law makes allies of all universal forces and compels success to come into a person's life. The intelligent control of surrounding forces, as to make a waterfall drive dynamos or steam to pull trains, is the ultimate hope of the conquering human race. And, it may be added that conformity to the law of the spiritual domain is more important than to obey physical law.

Opposition to law brings bondage; adaptation to law gives freedom. The full breath of liberty is taken only by those who obey law. To them come freedom and power over surrounding conditions. They become rulers of the earth.—W.

THE AUTUMN CONFERENCES

The firm, warm handclasps of the faithful men and women attending the autumn district conferences bore witness of Gospel love and good-will in the British Mission. The evidences of the mercy of God, related in a hundred conversations, declared the presence of the comforting Spirit of the Lord among the Saints in these lands. The Spirit of brotherhood flamed more brightly as members and missionaries worshipped and mingled together at the conference meetings; and all were stirred to greater faith and activity. The autumn conferences were times of spiritual refreshment. They showed the wisdom of the provision that the Church, everywhere, should meet in frequent and regular conferences.

We are grateful to all who helped make these occasions successful. All necessary preparations had been carefully made. The programs were effectively rendered; the speakers, local members and missionary Elders, discoursed, often eloquently, upon noble Gospel themes, or bore fervent testimony to their knowledge of the truth of the Restoration; and thought soared heavenward under the influence of sweet music. The meetings were guided by the inspiration of the Lord. May we be blessed and kept in holy paths, and be allowed to meet again in the conferences of the Church!—W.

OUR FIRM BASIS OF GOSPEL TRUTH

There is no science, nor philosophy, that can supersede God Almighty's truth. The Lord has said: "My word is truth," and indeed, it is; and I believe that the Latter-day Saints know enough about the word of God to know it is His word when they see it and shun whatever is not; and that they will abide by the word of God, for it is truth. As the Saviour said: "If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free."

I believe that the Latter-day Saints, and especially the leading men in Israel, have sufficient knowledge and understanding of the principles of the Gospel that they know the truth, and they are made free by its possession—free from sin, free from error, free from darkness, from the traditions of men, from vain philosophy, and from the untried, unproven theories of scientists, that need demonstration beyond the possibility of a doubt. We have had

science and philosophy through all ages, and they have undergone change after change. Scarcely a century has passed but they have introduced new theories of science and of philosophy that supersede the old traditions and the old faith and the old doctrines entertained by philosophers and scientists. These things may undergo continuous changes, but the word of God is always true, is always right.

I want to say to you that the principles of the Gospel are always true—the principles of faith in God, of repentance from sin, of baptism for the remission of sins by authority of God, and the laying on of hands for the gift of the Holy Ghost; these principles are always true and are always absolutely necessary for the salvation of the children of men, no matter who they are or where they are. These principles are always true and you cannot get away from them. No other name, under heaven, is given, but that of Jesus Christ, by which you can be saved or exalted in the kingdom of God. No man can enter into the kingdom of heaven except he be born again of the water and of the Spirit. These principles are indispensable, for God has declared them. Not only has Christ declared them by His own voice, and His disciples from generation to generation, in the olden times, but in these latter days, they have taken up the same testimony and declared these things to the world. They are true to-day as they were true then, and we must obey these things.

MAN'S GREATEST ACHIEVEMENT

The greatest achievement mankind can make in this world is to familiarize themselves with divine truth, so thoroughly, so perfectly, that the example or conduct of no creature living in the world can ever turn them away from the knowledge that they have obtained. "In the footsteps of the Master," the greatest of all the teachers that this world has ever received, is the safest and the surest course to pursue that I know of in the world. We can absorb the precepts, the doctrines and the divine word of the Master, without any fear that the exemplar will fail of carrying out and executing his own precepts and fulfilling his own doctrines and requirements. . . .

I know but One in all the world who can be taken as the first and only perfect standard for us to follow, and He is the Only Begotten Son of God. I would feel very sorry indeed, if I had a friend or an associate in this life who would turn away from the plan of life and salvation because I might stumble or make a failure of my life. I want no man to lean upon me nor to follow me, only so far as I am a consistent follower in the footsteps of the Master. . . .

There is no doubt in the minds of the Latter-day Saints in relation to the existence and personage of the Lord God Almighty, who is the Father of our Lord and Saviour Jesus Christ. There

is no doubt in the minds of the Latter-day Saints that Jesus is the Son of God, being begotten of the Father in the flesh. There is no Latter-day Saint in all the world but knows as truly and as fully as God can impart that knowledge to the soul of man, that he shall live again after death, and that men and women shall be associated together as God has ordained, and they have been united by His power, to dwell together forever and forever; and they shall know as they are known, they shall see as they are seen, and they shall understand as God understands; for they are His children.—Joseph F. Smith.

THE SPIRIT OF MAR VISTA*

Elder Preston D. Richards
MEMBER OF THE GENERAL BOARD Y. M. M. I. A.

If a small ward, comprising seventy-one families and three hundred sixty-one souls, were asked to build a chapel worth £15,000, the task ordinarily would be thought impossible. This was accomplished by the Latter-day Saints' Mar Vista Ward of the Hollywood Stake, California, and what is even more remarkable, that beautiful chapel, with all its refinements and embellishments, including a marvelous pipe organ, was dedicated to the Lord, clear and free of debt, on September 23rd, 1928, within the surprisingly short time of five months and twenty-three days from the very day the ward was organized. This is the story of a wonderful accomplishment.

. . . .

Notwithstanding the mountain of obstacles, it was unanimously decided at a meeting of the ward membership to build a chapel adequate, not alone for present needs, but adequate to the growing needs of Mar Vista for many years to come.

Generous-spirited members donated a building site on the very crown of the imposing hill at Mar Vista; another generous member, one of the distinguished architects of Southern California, prepared and donated the plans, and with this start and without a building fund, the good people of the ward commenced the erection of a chapel with their own hands.

. . . .

There was not one dollar paid for labour, it was all volunteered, mostly by Church members, but non-Church members in the community, seeing the Saints busy at their task, partook of the spirit, volunteered their services and joined the happy family of builders. A great part of the work was done at night, the grounds being lighted with electric lights. One night one hundred fifty people were seen joyfully at work under the

*From an article published in the December, 1928, issue of the *Improvement Era.*

electric lights. At 9:30 p.m. each evening, sandwiches and light refreshments were served to the workers by the various families taking their turn.

A large part of the painting and inside lathing was done by women and girls. Children of tender years carried to the roof all the tile with which the building is covered, which labour alone was valued at £100. One boy of fourteen years, who had more than £20 credit for labour, was asked to dismiss a ward gathering, and in so doing, prayed that the Lord would "help us finish the church even before we expected." Mothers with infants in their arms could be seen doing their part, and faithful wives worked with their husbands and children. One hundred forty-three bags of cement were used one night in filling cement foundations.

Most remarkable is the fact that there was not one person injured, which fact among others caused J. B. Daniell to say in a very complimentary editorial on "The New Mormon Church", published in the *Venice Evening Vanguard*: "The whole task has an air of being finely inspired and particularly well-favoured by Providence."

By every stroke of the hammer the people of Mar Vista have driven their hearts into their chapel and they have built with their own hands a temple in which to worship God. It is perhaps this which led them, when the task was completed, to resolve by unanimous vote always to maintain silence and so preserve the spirit of reverence in the beautiful auditorium of the chapel where the Sunday services are held.

That the community has been spiritually benefited by this endeavour is evidenced by the fact that the day after the dedication, twenty-four baptisms were performed in the new font, and when you add this to the dozen more baptized the following week, you have a total of baptisms equal to ten per cent. of the ward's population.

Recall again that the ward population was three hundred sixty-one when the chapel was commenced. At the regular M. I. A. meeting Tuesday night following the dedication, there were two hundred seventy-five persons present, and at the Sunday School the next Sunday following the dedication there were present three hundred seventeen persons.

At the dedication services President Heber J. Grant's sermons were most inspiring and, in referring to the building of the Mar Vista chapel, he said it was in some respects the most remarkable building achievement in the Church since the building of the Kirtland Temple.

. . . .

The beautiful white chapel of Spanish-Moorish architecture now stands majestically on the crown of the hill overlooking the Pacific Ocean, an enduring and inspiring monument to the faith and industry of the people of Mar Vista.

EXPERIENCES ABOARD THE "VESTRIS"

Elder David Huish

Called on missions to South America, Elder Keith W. Burt and I boarded the s.s. *Vestris* at 2 p.m., Saturday, November 10th, 1928, in the New York harbour. In the afternoon the ship headed down the Hudson river toward the ocean. Everything was well; we ate supper and before retiring had our prayers, which we continued to have night and morning.

When we awoke Sunday morning, the ship was tilted a little and was rocking severely. I dressed, and went to breakfast, but could eat little. Returning, I found that Elder Burt had been sick during my absence. Most of the day was spent on our beds, to avoid seasickness. During the ensuing night we were wakeful and restless. The tilt of the ship and its tendency to rock increased throughout the night.

Monday morning we arose and went to the dining room for breakfast. All the stewards were down below, bailing out water; dishes were scattered all over; and people were lying sick and exhausted on the floor. One man asked me: "Would you rather have your life or your breakfast?" Things began to look serious; we listened for some time to comments on the S. O. S. which had been sent out and later cancelled, and then we again went to our rooms.

Later in the morning we heard a noise in the hall. I went to investigate and was told by a coloured woman that the ship would sink. I asked a sailor if we should need lifebelts. "O, I guess you'd better take one along for safety; but I don't think you will need it," he replied. We secured the belts, our passports and money, and started for the top deck. The tilt made climbing difficult, but after some delay we reached the railing, where life boats were being lowered. This was accomplished slowly, the boats having to be pried away from the steamer's side, because of the tilted condition of the ship.

The call: "Women and children first!" came about 2 p.m. Practically all of the people were lowered into life boats, and all but two boats cut away—Elder Burt and myself were in one which was still fast to the ship—when the vessel started to turn over. People swarmed into our boat, but seeing it tied, took to the water, as we did. A wave engulfed me as the ship sank; I clutched a panel or some other piece of wreckage as I went down, which brought me to the surface again. I grasped a plank which kept me afloat until I was near enough to a life boat to swim to it. I was helped in, and, with eighteen others, drifted helplessly in the mountainous seas, our boat having but three oars and no rudder. I looked everywhere for Elder Burt, but could not find him—I never saw him again.

During the night, storms arose, threatening to swallow us up. Shortly before midnight we saw a ship's searchlight trying to pick us up. Having no torpedoes nor flares, we could not attract attention, and thus we drifted until after dawn. About eight o'clock on Tuesday morning, we were sighted and picked up by the *American Shipper*, our boat being the last of five which that ship rescued.

Aboard the rescue ship we ate, were warmed, and slept on blankets spread on the metal flooring of the ship, grateful for our escape from a watery grave. As we arrived in New York, Elders Stead and West met me, bought clothes for me, and took me to the Eastern States Mission headquarters. I still had a desire to go on to South America, but President Grant called me to England instead. I am here, entering into my missionary labours. Elder Burt has not been heard of; but we acknowledge that God can overrule all things for good. I am very grateful for my own life, but am very sorry for the loss of my beloved companion. His mission call was for the field beyond mortality.

PRIMARY EXPERIENCES

Rhoda Tinson
NOTTINGHAM BRANCH, NOTTINGHAM DISTRICT

While out tracting as a local officer of the Salvation Army, about three years ago, my knock was answered by a man, who, when I asked him of the condition of his soul, announced himself as being a "Mormon." I hoped to convert him to the Salvation Army, but I soon found he had something I had not, and after conversing with him, I felt I was converted to "Mormonism," though it was the first time I had heard the true Gospel.

After about nine months of serious investigation, I was convinced of the truth and was baptized. Then my neighbours and former friends began to persecute me. To impress my persecutors, I tried to live the Gospel I had accepted, and in a few months most of those who knew me would listen to the message of salvation. Then I opened my home in a humble effort to teach a few children the principles of the Gospel. To my surprize, the attendance at the first meeting was fifty-two—mostly the children of those who had put me in Coventry!

Our gatherings grew into a fine Primary organization with an average attendance of fifty at each meeting; many children also attended Sunday School and Sacramental services. We adopted the slogan: "We stand for clean hands and faces, and for doing a kind act daily." The little tots not only learned the slogan, but made use of it in their daily lives, as my subsequent visits to their parents and homes proved. They have learned

rules of order, among other things, and their behaviour is excellent. Their interest is obtained and held in various ways—recently we held a painting competition—and the Lord is blessing them with an understanding of His glorious Gospel. My association with these children is indeed a blessing to me. We all thank our Heavenly Father for His blessings and His truth.

QUESTIONS FROM THE FIELD

Has a Seventy more authority and power in the Priesthood than an Elder?

Elders and Seventies alike hold the Melchizedek Priesthood and therefore are equally empowered, under proper direction, to officiate in the spiritual labours and blessings of the Church. An Elder is a standing home minister, the Seventy a traveling minister of the Gospel. The special labour of the one is among the organized divisions of the Church, of the other in the mission field. However, when properly called, an Elder may serve in the mission field with equal authority with a Seventy; and a Seventy when away from the mission field, may and should serve in the home ministry of the Church.

The difference between an Elder and a Seventy lies not in the Priesthood, but in the calling within the Priesthood.

NOTICE TO "STAR" READERS

TO FILL ORDERS for bound volumes of the *Millennial Star*, we need extra copies of the following numbers, for the year 1928, Volume 90:

Numbers 4, 6, 7, 13, 22, 37, 43, 44, 45, 46.

We will pay for those sent to the *Millennial Star* Office, 295 Edge Lane, Liverpool, at twice the regular price, plus postage. If you have a copy of any of these numbers, and do not wish to save it, please send it in to us; we would greatly appreciate your co-operation.

FROM THE MISSION FIELD

Transfers: The following missionaries have been transferred from and to the Districts specified: Justin B. Lillywhite, Sheffield to Welsh; Edward E. Morgan, Welsh to Sheffield; Samuel Hill, Newcastle to Leeds; Heber M. Fackrell, Leeds to Bristol; Weston R. Clark, Bristol to Newcastle; Lovell A. Youngberg, Ulster to Manchester; Kenneth H. Smith, Manchester to Ulster; Edward L. Blacker, Ulster to Birmingham; R. LeRoy Fletcher, Birmingham to Leeds.

Releases and Departures: The following missionaries have been honourably released and have sailed for their homes in America: Cecil B. Kenner—Bristol and Sheffield Districts—Nathaniel E.

Parry—Sheffield and Welsh Districts—and Veronus M. Jensen—Hull and London Districts; all released on November 21st, 1928, sailed from Cherbourg aboard the *Aquitania* on January 23rd, 1929: H. Kenneth Brown—Norwich and Liverpool Districts—released on December 20th, and Dalton E. Spencer—Nottingham and Liverpool Districts—released on December 3rd, sailed on January 27th from Cherbourg, aboard the *George Washington.*

Doings in the Districts: *Bristol*—At a baptismal service held at Birmingham on January 19th, one person was baptized by Elder Weston R. Clark and confirmed by Elder De Lamar Holt.

A new District work slogan for the missionaries at Bristol has been devised. In tracting this year "There Are No *Can'ts* In Bristol!"

Norwich—Lantern lectures given in the Norwich District, ending on January 23rd, have been an effective means of improving attendance at Sunday evening services. At Ipswich, the usual attendance of six was augmented to twenty-three by new investigators, the Sunday following the lecture.

Nottingham—A short play entitled "Earwigs" was given by the M. I. A. of the Leicester Branch on Saturday, January 26th. Many persons attended.

Annual Sunday School parties for the children of the Nottingham and Hucknall Branches were held on January 23rd and 26th, respectively.

Sheffield—A "potato pie" social was enjoyed by the Barnsley Branch members on January 19th, under the auspices of the M. I. A.

DEATH

BAILLIE—Peter Baillie, husband of Sister Isabelle Baillie of the Glasgow Branch, Scottish District, passed away on January 26th, after a prolonged illness. Funeral services were conducted by President William F. McKelvey. Interment was in the Craigston Cemetery.

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